TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 9. CITY OF NAUVOO, ILL. MAY 15, 1846 [WHOLE No. 117.

HISTORY OF JOSEPH SMITH.

(Continued.)

The same evening, November 4th, not being satisfied with breaking open the store of Gilbert & Whitney; and demolishing a part of the dwelling house of said Gilbert, the Friday night previous; they permitted the said McCarty, who was detected on Friday night, as one of the breakers of the store doors, to take out a warrant, and arrest the said Gilbert and others of the church, for a pretended assault, and false imprisonment of the said McCarty.—Late in the evening, while the court was proceeding with their trial, in the court house, a gentleman unconnected with the court, as was believed, perceiving the prisoners to be without counsel, and in imminent danger, advised said Gilbert and his brethren, to go to jail, as the only alternative to save life; for the north door was already barred, and an infuriated mob thronged the house, with a determination to beat and kill; but through the interposition of this gentleman, (Samuel C. Owens, Clerk of the County Court, whose name will appear more fully hereafter,) said Gilbert and four of his brethren were committed to the county jail of Jackson county, the dungeon of which, must have been a palace, compared to a court room, where dignity and mercy were strangers; and naught but the wrath of man, in horrid threats stifled the ears of the prisoners.

The same night the prisoners, Gilbert, Morley and Corrill, were liberated from jail, that they might have an interview with their brethren, and try to negociate some measures for peace; and on their return to jail about two o'clock, Tuesday morning, in custody of the deputy Sheriff, an armed force, of six or seven men, stood near the jail and hailed them; they were answered by the Sheriff, who gave his name, and the names of his prisoners, crying, "*dont fire, dont fire,* the prisoners are in my charge, &c." They however fired one or two guns, when Morley and Corrill retreated; but Gilbert stood, with several guns presented at him, firmly held by the sheriff. Two, more desperate than the rest, attempted to shoot, but one of their guns flashed, and the other missed fire. Gilbert was then knocked down by Thomas Wilson, a grocer in the village. About this time a few of the inhabitants arrived, and Gilbert again entered jail, from which, he, with three of his brethren, were liberated about sun rise, without further prosecution of the trial.—Wm E. McLellin was one of the prisoners.

On the morning of the 5th of November, the village began to be crowded with individuals from different parts of the county, with guns, &c., and report said the militia had been called out, under the sanction, or instigation of Lieut. Gov. Boggs; and that one Col. Pitcher had the command. Among this militia, (so called,) were embodied the most conspicuous characters of the mob; and it may truly be said that the appearance of the ranks of this body, was well calculated to excite suspicions of their HORRIBLE designs. Very early on the same morning, several branches of the church received intelligence that a number of their brethren were in prison, and the determination of the mob was to kill them; and, that the branch of the church near the village of Independence, was in imminent danger, as the main body of the mob were gathered at that place.

In this critical situation about one hundred of the saints, from different branches, volunteered for the protection of their brethren near Independence, and proceeded on the road towards Independence and halted about one mile west of the village, where they awaited further information concerning the movements of the mob. They soon learned that the prisoners were not massacred; and that the mob had not fallen upon the branch of the church near Independence, as was expected. They were also informed, that the militia had been called out for their protection; but in this they placed but little confidence, for the body congregated had every appearance of a county mob; which subsequent events fully verified, in a majority of said body.

On application to Col. Pitcher, it was found, that there was no alternative, but for the church to leave the county forthwith; and deliver into his hands, certain men, to be tried for murder, said to have been committed by them in the battle the evening before. The arms of the saints were also demanded by Col. Pitcher.—Among the committee appointed to receive the arms of the church, were several of the most unrelenting of the old July mob committee; who had directed in the demolishing of the printing office, and the personal injuries of that day, viz: Henry Chiles, Abner Staples, and Lewis Franklin, who have not ceased to pursue the saints, from the first to the last, with feelings of the most hostile kind. These un-

expected requisitions of the Colonel, made him appear like one standing at the head of civil and military law, taking a stretch beyond the constitutional limits of our Republic.

Rather than have submitted to these unreasonable requirements, the saints would have cheerfully shed their blood in defence of their rights; the liberties of their country, and of their wives and children; but the fear of violating law, in resisting this pretended militia; and the flattering assurances of protection, and honorable usage, promised by Lieut. Governor Boggs, in whom they had reposed confidence up to this period, induced them to submit, believing that he did not tolerate so gross a violation of all law, as has been practised in Jackson county. But the great change that may appear to some, in the views, designs, and craft of this man, to rob an innocent people of their arms by stratagem, and leave more than one thousand defenceless men, women, and children, to be driven from their homes, among strangers in a strange land of, to appearances, barbarians, to seek a shelter from the stormy blast of winter's cold embrace, is so glaringly exposed in the sequel, that all earth and hell cannot deny, that a baser knave, a greater traitor, and a more wholesale butcher, or murderer of mankind never went untried, unpunished and unhung; as hanging is the popular method of execution among the Gentiles, in all countries professing christianity; instead of blood for blood, according to the law of heaven.

The conduct of Colonels Lucas and Pitcher, had long proven them to be open and avowed enemies. Both of these men had their names attached to the mob circular, as early as July last, the object of which was to drive the saints from Jackson county. With assurances from the Lieutenant Governor and others, that the object was to disarm the combatants on both sides, and that peace would be the result, the brethren surrendered their arms, to the number of fifty or upwards; and the men present, who were accused of being in the battle the evening before, gave themselves up for trial. After detaining them one day and a night on a pretended trial for murder; in which time they were threatened, brickbatted, &c., Col. Pitcher, after receiving a watch of one of the prisoners to satisfy costs &c., took them into a corn-field and said to them, "*clear.*"

After the surrender of their arms, which were used only in self-defence, the neighboring tribes of Indians in time of war let loose upon the women and children, could not have appeared more hideous and terrific, than did the companies of ruffians, who went in various directions, well armed, on foot and on horseback; bursting into houses without fear, knowing the arms were secured, frightening distracted women with what they would do to their husbands if they could catch them; warning women and children to flee immediately, or they would tear their houses down over their heads, and massacre them before night. At the head of one of these companies, appeared the *Reverend* ISAAC Mc COY, with a gun upon his shoulder, ordering the saints to leave the county forthwith, and surrender what arms they had. Other pretended preachers of the gospel took a conspicuous part in the persecution, calling the "Mormons" the "common enemy of mankind," and exulting in their afflictions.

On Tuesday and Wednesday nights, the 5th and 6th of November, women and children fled in every direction before the merciless mob.—One party of about one hundred and fifty women and children fled to the prairie, where they wandered for several days, under the broad canopy of heaven, with about six men to protect them. Other parties fled to the Missouri river and took lodgings for the night where they could find it, One Mr. Bennett opened his house, for a night's shelter, to a wandering company of distressed women and children, who were fleeing to the river. During this dispersion of the women and children, parties of the mob were hunting the men, firing upon some, tying up and whipping others, and some they pursued upon horses for several miles.

On the 5th, Elders Phelps, Gilbert and McLellin went to Clay county and made an affidavit, similar to the foregoing sketch, and forwarded the same to the Governor, by express; and the Governor immediately upon the reception thereof, ordered a court of enquiry to be held in Clay county, for the purpose of investigating the whole affair, and meteing out justice to all; but alas! corruption, wickedness, and power have

Left the wretches unwhipt of justice,
And innocence mourns in tears unwiped.

Thursday Nov. 7th. The shore began to be lined on both sides of the ferry, with men, women, and children, goods, waggons, boxes, chests, provisions, &c.; while the ferrymen were busily employed in crossing them over; and when night again closed upon the saints, the wilderness had much the appearance of a camp meeting. Hundreds of people were seen in every direction; some in tents, and some in the open air, around their fires, while the rain descended in torrents. Husbands were enquiring for their wives, and women for their husbands; parents for children, and children for parents. Some had the good fortune to escape

with their family, household goods, and some provisions; while others knew not the fate of their friends and had lost all their goods. The scene was indescribable, and would have melted the hearts of any people upon earth, except the blind oppressor, and prejudiced and ignorant bigot. Next day the company increased, and they were chiefly engaged in felling small cotton wood trees, and erecting them into temporary cabins, so that when night came on they had the appearance of a village of wigwams, and the night being clear, the occupants began to enjoy some degree of comfort.

Lieut. Gov. Boggs presented a curious external appearance; yet, he was evidently the head and front of the mob: for, as may easily be seen by what follows, no important move was made without his sanction. He certainly was the *secret spring* of the 20th and 23rd of July; and, as will appear in the sequel, by his authority the mob was moulded into militia, to effect by stratagem what he knew, as well as his hellish host, could not be done by legal force. As Lieutenant Governor, he had only to wink, and the mob went from mal-treatment to murder. The horrid calculations of this second Nero were often developed in a way that could not be mistaken. Early on the morning of the 5th, say at 1 o'clock, A. M. he came to Phelps, Gilbert and Partridge, and told them to flee for their lives. Now, unless he had given the order so to do, no one would have attempted to murder, after the church had agreed to go away. His conscience vacillated on its rocky moorings, and gave the secret alarm to these men.

The saints who fled, took refuge in the neighboring counties, mostly in Clay county, which received them with some degree of kindness. Those who fled to the county of Van Buren were again driven, and compelled to flee, and those who fled to Lafayette county, were soon expelled, or the most of them, and had to move wherever they could find protection.

November 13th. About 4 o'clock A. M. I was awakened by Brother Davis knocking at my door, and calling on me to arise and behold the signs in the heavens. I arose, and to my great joy, beheld the stars fall from heaven like a shower of hail stones; a literal fulfilment of the word of God as recorded in the holy scriptures and sure sign that the coming of Christ is close at hand. In the midst of this shower of fire, I was led to exclaim, how marvellous are thy works O Lord! I thank thee for thy mercy unto thy servant, give me in thy kingdom for Christ's sake. Amen.

The appearance of these signs varied in different sections of the country: in Ohio, all heaven seemed enwrapped in splendid fireworks, as if every star in the broad expanse, had been suddenly hurled from its course, and sent lawless through the wilds of ether: some at times, appeared like bright shooting meteors with long trains of light following in their course, and in numbers resembled large drops of rain in sunshine. Some of the long trains of light following the meteoric stars, were visible for some seconds; those streaks would curl and twist up like serpents writhing. The appearance was beautiful, grand and sublime beyond description; as though all the artillery and fire-works of eternity were set in motion to enchant and entertain the saints, and terrify and awe the sinners on the earth. Beautiful and terrific as was the scenery, which might be compared to the falling figs or fruit when the tree is shaken by a mighty wind; yet, it will not fully compare with the time when the sun shall become black like sack cloth of hair, the moon like blood; Rev. 6:13; and the stars fall to the earth—as these appeared to vanish when they fell behind the trees, or came near the ground.

November 19th, 1833. I wrote as follows, from Kirtland, to Moses C. Nickerson, Mount Pleasant, Upper Canada:

Brother Moses:

We arrived at this place on the fourth ultimo, after a fatiguing journey, during which, we were blessed with usual health.—We parted with father and mother Nickerson at Buffalo, in good health, and they expressed a degree of satisfaction for the prosperity and blessings of their journey. Since our arrival here, Brother Sidney has been afflicted with sore eyes, which is probably the reason why you have not previously heard from us, as he was calculating to write you immediately.—But though I expect he will undoubtedly write you soon, as his eyes are evidently better, yet, lest you should be impatient to learn something concerning us, I have thought that perhaps a few lines from me, though there may be a lack of fluency according to the *literati* of the age, might be received with a degree of satisfaction on your part, at least, when you call to mind the relation with which we are united by the everlasting ties of the gospel of our Lord Jesus Christ.

We found our families and the church in this place, well generally. Nothing of consequence transpired while we were absent, except the death of one of our brethren; a young man of great worth as a private citizen among us, the loss of whom we justly mourn. We are favored with frequent intelligence from different sections of our country respecting the progress

of the gospel, and our prayers are daily to our Father, that it may be greatly spread, even till all nations shall hear the glorious news and come to a knowledge of the truth.

We have received letters from our brethren in Missouri of late, but we cannot tell from their contents, the probable extent that those persons, who are desirous to expel them from that country, will carry their unlawful and unrighteous purposes. Our brethren have applied to the executive of that state, who has promised them all the assistance that the civil law can give; and in all probability with us, a suit has been commenced ere this.

We are informed, however, that those persons, are very violent, and threaten immediate excision upon all those who profess this doctrine. How far they will be suffered to execute their threats, we know not, but we trust in the Lord, and leave the event with him, to govern in his own wise providence.

I shall expect a communication from you on receipt of this, and hope you will give me information concerning the brethren, their health, faith, &c.; also, inform me concerning our friends with whom we formed acquaintance.

You are aware, no doubt, dear brother, that anxieties inexpressible crowd themselves continually upon my mind for the saints, when I consider the many temptations to which we are subject, from the cunning and flattery of the great adversary of our souls: and I can truly say with much fervency I have called upon the Lord for our brethren in Canada. And when I call to mind with what readiness they received the word of truth by the ministry of Brother Sidney and myself, I am truly under great obligations to humble myself before him.

When I contemplate the rapidity with which the great and glorious day of the coming of the Son of Man advances, when he shall come to receive his saints unto himself, where they shall dwell in his presence and be crowned with glory and immortality: when I consider that soon the heavens are to be shaken, and the earth tremble and reel to and fro; and that the heavens are to be unfolded as a scroll when it is rolled up; and that every mountain and island are to flee away, I cry out in my heart, what manner of persons ought we to be in all holy conversation and godliness.

You remember the testimony which I bore in the name of the Lord Jesus, concerning the great work which he has brought forth in the last days. You know my manner of communication, how that in weakness and simplicity, I declared to you what the Lord had brought forth, by the ministering of his holy angels to me, for this generation. I pray that the Lord may enable you to treasure up these things in your mind, for I know that his spirit will bear testimony to all who seek diligently after knowledge from him. I hope you will search the scriptures to see whether these things are not also consistent with those things the ancient prophets and apostles have written.

I remember Brother Freeman and wife, Ranson also, and Sister Lydia and *little Charles*, with all the brethren and sisters. I intreat for an interest in all your prayers before the throne of mercy, in the name of Jesus. I hope that the Lord will grant that I may see you all again and above all that we may overcome, and sit down together in the kingdom of our Father.

Your brother, &c.,

JOSEPH SMITH.

Nothing of note transpired from the falling of the stars on the 13th, to this date, November 19th, when my heart is somewhat sorrowful, but I feel to trust in the Lord, the God of Jacob. I have learned in my travels that man is treacherous and selfish, but few excepted.

Brother Sidney is a man whom I love, but is not capable of that pure and steadfast love for those who are his benefactors, as should possess the breast of a president of the Church of Christ. This with some other little things such as a selfishness and independence of mind, which, too often manifested, destroys the confidence of those who would lay down their lives for him—but, notwithstanding these things he is a very great and good man; a man of great power of words, and can gain the friendship of his hearers very quick. He is a man whom God will uphold, if he will continue faithful to his calling. O God, grant that he may for the Lord's sake: Amen.

The man who willeth to do well, we should extol his virtues and speak not of his faults behind his back. A man who wilfully turneth away from his friend without a cause, is not easily forgiven. The kindness of a man should never be forgotten. That person who never forsaketh his trust, should ever have the highest place for regard in our hearts, and our love should never fail, but increase more and more, and this is my disposition and sentiment.

Brother Frederick G. Williams is one of those men in whom I place the greatest confidence and trust, for I have found him ever full of love and brotherly kindness. He is not a man of many words, but is ever winning, because of his constant mind. He shall ever have place in my heart, and is ever entitled to my confidence. He is perfectly honest and upright and seeks with all his heart to magnify his presidency in the Church of Christ, but fails in many instances, in consequence of a want of

confidence in himself; God grant that he may overcome all evil. Blessed be Brother Frederick, for he shall never want a friend, and his generation after him shall flourish. The Lord hath appointed him an inheritance upon the land of Zion: yea, and his head shall blossom, and he shall be as an olive branch that is bowed down with fruit; even so? Amen.

And again, blessed be Brother Sidney, also, notwithstanding he shall be high and lifted up, yet he shall bow down under the yoke like unto an ass that croucheth beneath his burthen; that learneth his master's will by the stroke of the rod; thus saith the Lord: yet, the Lord will have mercy on him, and he shall bring forth much fruit; even as the vine of the choice grape, when her clusters are ripe, before the time of the gleaning of the vintage; and the Lord shall make his heart merry as with sweet wine, because of him who putteth forth his hand, and lifteth him up out of deep mire, and pointeth him out the way, and guideth his feet when he stumbles, and humbleth him in his pride. Blessed are his generations: nevertheless one shall hunt after them as a man hunteth after an ass that has strayed in the wilderness, and straitway findeth him and bringeth him into the fold. Thus shall the Lord watch over his generation, that they may be saved; even so: Amen.

From the N. Y. Prophet.

MORMON PROVERBS.

The globe lamp, suspended in the heavens is the best and cheapest light in the world.

A wise man will prefer it to any other; but a fool will sleep while the morning sun shines, and light a lamp when it goes down.

This is like cutting cloth from one end of a piece, and sewing it on to the other to make it longer.

He that sleeps when the sun shines, and lights his lamp when it does not, despises the lamp of the Lord, and takes his eyes and purse for nought.

Industry goes hand in hand with godliness.—It is an honor to be an agriculturist, for such was our Father in heaven. He performed the first planting on this earth.

It is good also to be a tailor, for our Father in heaven was the first tailor on this planet.—He made coats for Adam and Eve, when they were young and inexperienced, and thus clothed them.

It is good also, to write, for our Father in heaven was a writer. He wrote with his own finger on the tables of stone.

To build ships, temples and houses, is also godliness, for God was a master workman in all these branches of industry. He gave the pattern of the first ship to Noah; and he was the architect of the tabernacle of Moses, and of the temple of Solomon.

A wise man will pattern after his order; but fools will erect synagogues after the imagination of their own heart.

Great is the mystery of iniquity, and error; but all truth is simple, and easy to be understood.

"Truth is a knowledge of things as they are and were, and are to come."

All truth is independent in its own sphere.—Its laws are omnipotent, eternal, and unchangeable.

"Intelligence, or the light of truth never was created, neither indeed can be."

Truth is light—light is spirit—spirit is life. Truth, light, spirit, is the law of life and motion, by which all things are governed, and by which they move and have a being.

Truth will justify.

Truth will sanctify.

Truth will purify.

Truth will exalt man to the throne of heaven and crown him with eternal life and dominion in the presence of Jehovah.

The truth comes to man by means of higher intelligences; by the voice of God—by the ministering of angels, and by the Holy Spirit of prophecy and revelation.

In all your gettings, get truth, for this will give you everlasting life, and crown you with riches and honors, which shall never fade away.

THE PLAGUE.

The last arrival brings intelligence that the Plague had broke out at Jerusalem, and was carrying off forty persons daily. As many of our citizens are preparing for a trip to the Mediterranean, and may extend their voyage this summer to the Holy Land, it may be well, unless they are more anxious to lay their bones in the sacred soil than to return home and relate their adventures, to keep clear of it for the present.

It is a singular fact, that while the triumphs of the healing art and of surgery, have been great and varied, while improvements in medical treatment have almost mastered every disease, little or no progress has been made in accounting for the origin of the Plague, in deciding beyond doubt, whether the disease was positively epidemic or contagious, or ascertaining beyond question and by practical illustration, a preventive and cure. We have mastered in a measure, the terrors of Yellow Fever, by having ascertained that it is an epidemic and an imported disease, and not *per se*, con-

tagious one. We have even simplified the treatment with evident success. Cholera, a disease yet more frightful by the suddenness of its results, practical experience has demonstrated that it is an epidemic, and confined to no locality, and by prompt measures can easily be mastered. Not so however with the Plague, a disease which at intervals has ravaged all parts of the world, with the most sweeping results, for the last 3000 years, without any visible improvement having been made in detecting causes and applying the remedy. Dr. Cullen considers Plague "a typhus fever in the highest degree contagious, and accompanied with extreme debility." Dr. Mackenzie, who practised thirty years in Constantinople, considered the annual fever called the Plague nothing more than the ordinary hospital or jail fever, when attended with inflammatory swellings of the glands, with carbuncles, blotches on the skin, gangreen and other impurities of the blood, all of which prove rapidly fatal.

No two physicians are agreed as to the character and treatment of the disease, but it is evident that the Plague universally appears in low, confined, crowded, and filthy parts of a city, and hence we infer that it is of the same class of pestilential and contagious diseases, as small pox, jail fevers, &c., arising from an impure, close, and morbid atmosphere, and consequently may be prevented by cleanliness, and good living. And in this way we may ourselves take a wholesome lesson, in preventing numerous families crowding tenements; introducing pure air, and the free use of pure water, and keeping the streets clean.

The first appearance of the Plague was in Egypt in 1491, B. C., and so sudden and alarming was its progress, that the Israelites owed their deliverance to it, and were permitted to depart from apprehension that their numbers and confined mode of living would increase the pestilence. (Exodus xii.) It also prevailed in the wilderness under the name of the fire of the Lord, (Fever: see Numbers xi.) From that year until the sixty-eighth year of the Christian Era, it prevailed among the Philistines in Canaan; in the Grecian camp at Troy; it prevailed at Rome, Athens, Carthage, and Numidia; and in A. D. 407 it raged over Europe, Asia, and Africa, and so on every few years in various parts until it reached the French army in Egypt in 1799. The contagious character of this disease was clearly manifested in the Plague which prevailed in Marseilles in the year 1720, introduced by three ships from the East. The first person, a woman, attacked with it was taken to the hospital, and all the nurses, doctors, and apothecaries; confessors, attendants, and servants, besides 300 orphans and 230 galley slaves, died within a few days, when the pestilence spread in every direction. Animal effluvia alone in a confined space, and among so many prostrated, was sufficient to spread the disease; yet, on the other hand, it is maintained, that in a pure atmosphere, Plague cannot be communicated, and that cordons and lazarettoes are not available. Odessa in the Black Sea, has an admirably arranged lazaretto, and strict quarantine laws, and yet not long ago, the Plague broke out in that place. In 1835, Mehemet Ali of Egypt, placed a cordon of five hundred persons around the Harem, to keep out the Plague, yet it obtained admittance. The Persians, from air, room, and exercise, seldom catch the Plague, and Clot Bey, who was in this country, and at one time had charge of the Plague hospitals in Egypt, twice inoculated himself with pus, without taking the Plague, and maintained that whenever it broke out in close and confined districts, the preventive was to clear out the residents to a purer atmosphere and close up the infected districts, precisely as successfully as we do in Yellow Fever. Whenever an undoubted case of Yellow Fever appears, abandon the position and retreat before it. If there are no inhabitants to feed upon, and the disease is epidemic, it makes slow progress and soon disappears. In 1819 the subject of the Plague was brought before the British Parliament for the purpose of examining into the character and value of the quarantine regulations, and a very searching inquiry was instituted. It was decided to the satisfaction of all that Plague only appeared in crowded, ill-ventilated, and filthy localities; or from the miasm of pestiferous souls. It is not the air of Turkey, Syria, or Egypt, that generates it. It forms in the swamps of Egypt and revels in the filth of Constantinople. Dr. Hancock says, the preventive consists in the cleanliness of towns, protecting the poor against famine, and encouraging industry and activity.—*N. Y. Prophet.*

CONFERENCE MINUTES.

From the N. Y. Prophet.

Minutes of a Conference held in Batavia, Genesee Co., N. Y., on the 3rd and 4th of May, 1845.

The house was called to order by Elder Stephen Taylor, and on motion by him, it was resolved that Winslow Farr act as President, and C. K. Clark as Clerk.

The President then arose and stated the object of the conference, which was then opened by singing and prayer by the president.

Batavia branch, represented by Brother S. Taylor, consisted of six elders, one priest and thirteen members, all in good standing.

Alexander branch, represented by Brother Hiram Thompson, consisted of seven elders, and thirteen members, all in good standing except one.

Attica branch, represented by Brother Hiram Thompson, consisted of two elders and twelve members, all in good standing.

Bennington branch, represented by Brother Hiram Thompson, consisted of two elders and four members, all in good standing.

As there were some members in Orangeville who had conducted themselves unwisely, and not according to the order of the church, it was resolved that they be excommunicated from the church, unless they repent.

Resolved, That a committee of three be appointed and sent to labor with them.

Resolved, That Hiram Thompson, George Thompson, and Harvey Demary, compose the said committee.

Brother Farr then arose and read a paragraph from Parley P. Pratt's proclamation, and then called for an expression of the conference, if they would uphold and sustain the Twelve and authorities at Nauvoo, which was unanimous in the affirmative. He then made a few remarks from the proclamation.

Brother Redfield then arose and made some remarks upon the necessity of the Saints tithing themselves in connection with their instruction.

Conference then adjourned until to-morrow at 1 o'clock, A. M.

Conference met according to adjournment, and sung a hymn and opened by prayer by the president.

An address was then delivered by Brother Redfield on the subject of the resurrection He very eloquently set forth the order that God had devised for the redemption of man, his progression in knowledge in eternity, and the glorious relationship he would be in with the Almighty. He beautifully set forth the nature and standing of the former-day saints, comparing them with the dwarfish bodies, and narrow contracted minds of the modern sectarians whose capacities might be enclosed in a nut shell.

Adjourned for one hour.

Met as appointed, and was addressed very appropriately and instructively by Brother Farr, followed by Brother Redfield, who continued the subject on the resurrection.

Conference then adjourned, *sine die*.

WINSLOW FARR, Pres.

C. R. CLARK, Clerk.

FULFILLMENT OF A PROPHECY.

In one of the very interesting letters, says a Southern paper, which the senior editor of the Savannah Republican is writing to his paper, descriptive of scenes and events on his tour to Europe, Egypt, Syria, and Palestine, we find the following extract giving an account of his visit to Tyre, and showing the literal fulfilment of one of God's prophecies:—

We arrived at Tyre early in the afternoon, and surely no place can better correspond to the description of it. Formerly insular, it has been connected with the main land since the conquest of Alexander the Great, and the isthmus is still narrower than the site of the town, notwithstanding the accumulation of centuries.—Of the ancient town not a vestige remains. All is buried beneath the sand, and several excavations in progress expose to view the substructions of ancient buildings, the piers and arches of an aqueduct, &c., but even these remains are doubtless long posterior to the era of the first Tyre. The present town is a miserable place, full of filth and wretchedness. The only thing of interest within the walls is the remains of a very fine church, which has been identified as the one in which Eusebius used to preach in the third century. Several fishing nets, spread out to dry, called to mind the prophecy—"And I will cause the noise of thy songs to cease, and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock, thou shalt be a place to spread nets upon; thou shalt be built no more."

☞ Such items of news are glorious,—it puts a veto on the "infidel's theory," and gives vain men a chance to prepare for the like events as the destruction of Tyre. By the mouth of Ezekiel a prophecy was given against this ancient city thus:

"Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste:

Therefore thus saith the Lord God, Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations.

And her daughters which are in the field shall be slain by the sword; and they shall know that I am the Lord."

Here then we have a prophecy some two thousand five hundred years old with living witnesses of its fulfilment.

The twenty third chapter of Isaiah contains a little history on this noted place. The bible, ahead of the theories, imaginations, and calculations of designing men, has an Almighty God to unfold a world of testimony to prove his work, and establish its own *truths*, beyond refutation or successful contradiction.

TIMES AND SEASONS.

CITY OF NAUVOO,

MAY 15, 1845.

LOVE AND UNION.

We feel thankful to our Father in heaven, for the good degree of his spirit, constantly blessing the saints of Nauvoo and elsewhere.—Our advices from the islands of the sea; especially in the South Pacific; from Great Britain and Scotland, show an increase of love and union.

Here, while the Temple is daily advancing, and the city improving like a garden, the love and union, are truly praiseworthy. We have actually learned from the things which we have suffered, that fires within should be put out as soon as discovered, lest by smothering a while, they become so hot as to fly off and set on fire the mountains.

Every thing for the speedy completion of the Temple and Nauvoo House is going forward.—Our hearts are one; our exertions are one; our interests are one; our God is one; our hope is one; our salvation is one; our heaven is one; and our glory is one; so the saints abroad can see, that being *united*, the Lord is with us to bless and sanctify our works.

Perhaps we ought to explain our figure of "putting out fires as soon as discovered." By this we mean, bad members at home or abroad; those that keep not the commandments of the Lord; grumblers—whiners—adulterers—*transgressors:* cutting them off is our salvation. Jesus said:

"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

And if thy right hand offend thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Since the church began to purify itself, the power of God has been manifest. The saints abide counsel and prosper. The city is blest; they are blest; their works are blest, and blessed be the name of the Lord.

PROSPERITY OF NAUVOO.

We take pleasure in saying that the prosperity of Nauvoo was never more apparent.

The Temple progresses rapidly and the saints being united, (as we have heretofore said,) are industrious, frugal, and determined. From experience, from suffering, and from the promises made in the revelations, they have learned to wait patiently for the consummation of Israel.

It may be said, that they hearken to counsel diligently. Even the poet's great command is heeded with as much reliance as the sectarian world place in the proverbs of Solomon:

"Bide your time—one false step taken
Perils all you yet have done.
Undismayed—erect—unshaken—
Watch and wait—all, all is won,
'Tis not by a rash endeavor
Men or states to greatness climb.
Would you win your rights for ever,
Calm and thoughtful—bide your time."

Yes, truly and manfully, will they *abide their time*, and carry out the vast measures of Joseph Smith, till this world is purified of wickedness, and made to blossom as the rose. Their reliance in the word of the Lord, is unabated: they read the assurance in the Book of Doctrine and Covenants thus:

"Behold, this is mine authority, and the authority of my servants, and my preface unto the Book of my Commandments, which I have given them to publish unto you O inhabitants of the earth: wherefore fear and tremble, O ye people, for what I the Lord have decreed, in them, shall be fulfilled. And verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure; unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man."

And then rejoice that they are counted worthy to be numbered in the house of Israel; that they, after many days, will have the unspeakable satisfaction to reign with the just when peace like light will gladden and blissify the whole earth.

We cannot give our ideas better than to quote the words of Jesus:—

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peace-makers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

May grace and peace from God the Father, and the prayers of the righteous attend the Latter-day Saints, wherever they abide the counsel of the wise, and do works meet for salvation.

DELAY.

The delay of the Times and Seasons still continues, for several reasons. First, we are getting out the "third edition" of the "Doctrine and Covenants;" second, we expect to enlarge our establishment, by which we can accommodate the circumstances and the times much better than we have done. Other reasons are unnecessary, as we shall do all in our power to serve the the Saints with the best, as soon as we can.

PATRIARCHAL.

Only fifteen years have passed away since the organization of the church of God in the last days: but, those years have been as ages (in suffering) to the hapless family, who were its founders. Forced to flee from their homes, they settled in Ohio; driven from thence, they founded a city in Missouri; and, banished from that land of *freedom*, they have, at last, built up a beautiful city, upon the banks of the majestic Mississippi, under the banners of Illinois; but, again have they been deceived, in this boasted land of liberty; and they have now paid the last penalty of their adherence to the commands of God. Through all these scenes the great object of their lives has continued to roll on—cities have been built up: countries have been settled; the wilderness has been converted into a fruitful field; the desert has been made to blossom as the rose; the church has increased from six, till it now numbers two hundred thousand members; and, though all but one have sealed their testimony with their blood, yet, their works remain as a monument of their indomitable perseverance, their faith, their wisdom and their greatness.

After having myself passed through all these scenes of affliction, and seen my father and brothers laid beneath the cold sod, in consequence of the unhallowed persecutions of an inhuman mob; after having been beaten, driven, and persecuted for a long series of years; after having been compelled, so many times, by mobs, to sacrifice all this world's goods—though fifteen years of my life have been spent in the service of my fellow-men, and in the building up of the kingdom of God; though reduced to poverty and distress; and though I have suffered the loss of all I hold dear, yet, I do not complain; my trust is in the God of Israel, who will make all things work together for the good of his Saints.

Brethren, I have now settled among you—the last of the family. Shall I be sustained by this community? My health, my strength, my time and my talents have been freely spent in your service; and I am ready to do the same again, if required. Having passed the last two or three years among the eastern churches, in setting them in order, and organizing them according to the pattern laid down; and after having labored diligently in teaching them the true principles of virtue and morality, and building them up in the most holy faith, I have now returned to this city, and intend to take up my abode in your midst. As to my presidency over the eastern churches, I am confident that my precept and example have been unexceptionable in the eyes of all good Saints; my counsel both to elders and members, will, if followed out, lead them to the most exalted glory in the kingdom of God, and no individual, whether he be prophet, priest, or Pharisee, can in *truth* say aught to the contrary. My advice to all, without respect of persons, is the same now that it was then. Support and uphold the proper authorities of the church—when I say authorities, I mean the whole, and not a part; the *Twelve*, and not one, two, six, eight, ten, or eleven, but the whole *Twelve*;—follow me as I follow Christ, God being our judge. It was in accordance with the counsel and advice of my brethren, and in obedience to the calls of my old friends, that I have now settled among you. It is for you to say, wheth-

or base intriguers and vile slanderers shall deprive me of my home, my friends, and my city; it is to you I look for protection, and it is by you that I expect to be sustained. The cause of Zion, for which my brethren died, lies near my heart; its prosperity is my glory and my theme; and would to God I could see Zion arise, put on her beautiful garments, and become the glory of the earth.

My residence is on Water street, in the house formerly occupied by Mr. William Marks, where I am ready to receive the calls of the Saints, and bestow upon them their patriarchal blessings according to the order of the priesthood.

WM. SMITH.

☞ The office of Patriarch over the whole church is to be a father to the church, and to confer blessings on its members, according to the order handed down from the first of Patriarchs to the present. By some of these, great and most marvellous events have been predicted, which have received their fulfilment after many generations have passed away: for instance: Jacob blessing his son Joseph. Moses blessing the tribes of Israel, &c., &c

Father Smith, the first Patriarch and Hyrum his successor conferred many blessings upon the Saints that made their hearts glad. But they, in the wisdom of God, have been called away, and William the son and brother succeeds them. How many, now will say, I wish I had my patriarchal blessing? This has been the lamentation of many since the death of Joseph and Hyrum. William is the last of the family, and truly inherits the blood and spirit of his father's house, as well as the priesthood and patriarchal office from his father and brother, legally, and by hereditary descent.

It may not be amiss to give the readers of the Times and Seasons, a few ideas relative to the office of a patriarch. The sectarian world without a priesthood, are, of course, with a patriarch just as they are without the power to administer in spiritual blessing; but in all churches holding the keys of the everlasting priesthood, a patriarch is set apart to bless the people; and his descent, according to right of lineage, by blood and birthright, is from father to son. Every well regulated family of the chosen seed, according to the scriptures which says:—

"Now the sons of Reuben the first-born of Israel, (for he was the first-born; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright,

For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's)",—

Acknowledges the father of that family the head, prince, or patriarch; and if that father keeps the commandments of God, and is humble, he will be governed by the spirit of the living God and possess the power to bless his own offspring.

But in order to carry out the pattern of scripture, one of the chosen seed, and he the eldest, is set apart to bless *all* and such as have not a father living to do it. He is called the patriarch of the whole church: such was our father Adam; such was Abraham; such was Jacob; such was Joseph Smith, sen.; such was Hyrum Smith, and such is William Smith now—inheriting the right by lineage.

This power and authority appears in the scriptures as follows:

"And Israel said unto Joseph, I had not thought to see thy face; and, lo. God hath showed me also thy seed.

And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand, toward Israel's right hand, and brought them near unto him.

And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head guiding his hands wittingly; for Manasseh was the first-born.

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

And Joseph said unto his father, not so, my father: for this is the first-born; put thy right hand upon his head.

And his father refused, and said, I know it, my son I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee

as Ephraim, and as Manasseh: and he set Ephraim before Manasseh."

In the forty-ninth chapter of Genesis, it will be seen that Jacob blessed all of his own children, and told them what should befal them in the *last days*.

The practice of blessing the heirs of the chosen seed, can be seen from the earliest ages.—When Seth was born, his name appears to have been called so, because God had appointed another "seed" in the place of Abel, whom Cain slew. Let the world say what it may, as to this piece of Intelligence, it must have been copied from his patriarchal blessing. We copy another sketch from a patriarchal blessing, and leave the people to judge for themselves:

"And Lamech begat a son, and he called his name Noah, saying, this same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed."

When Rebecca was about to be sent to Isaac for a wife, her parents must have done something and kept a record of it, for it is thus written:

"And they blessed Rebecca, and said unto her, thou art our sister; be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them."

The Book of Doctrine and Covenants makes the subject plain; and the revelations by Joseph Smith in that book, renewed the order for the first time since the apostles fell asleep.—Evangelical ministers, or patriarchs, as designated by revelation, are to be set apart in all the various branches of the church, if the saints desire it.

Who can read the account of good old Simeon, in Luke, and not feel his heart burn with gratitude—that God, whenever he had a church that he acknowledged to be his, had patriarchs to bless? Of Simeon it is said,

"And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

Then took he him up in his arms, and blessed God, and said,

Lord, now lettest thou thy servant depart in peace according to thy word.

For mine eyes have seen thy salvation,

Which thou hast prepared before the face of all people;

A light to lighten the Gentiles, and the glory of thy people Israel."

But enough is said: no Latter-day Saint, having the spirit of God, will go to the world of spirits, before he receives his patriarchal blessing, if he lives within reach of the patriarch. A blessing is a great thing: even Esau said, "*bless me also, O my father!*"

The blessings of good men compose an important portion of the sacred writings, and if it were in our power, to bring out the records of the patriarchs, containing the blessings of the saints from the children of Adam down, what a catalogue of things past, present, and to come, would they exhibit? and another thing, ye blessed, if we only had the blessings of the spirits before they leave the Lord, we could glory. [Ed.

ANOTHER WITNESS FOR THE BOOK OF MORMON.

A writer in the Buffalo Pilot gives us another witness for the Book of Mormon. It is a fine thing to have such specimens of antiquity found and then to have wise men look into the Book of Mormon and solve the mystery.

The writer states, that in the town adjoining Cooper, county of Allegan, Michigan, about a mile distant from the fertile banks of the Kalamazoo, is a small hamlet, commonly known as Arnold's Station. The first settlers of this little place, emigrants from the St. Joseph country, found in the township some extensive ruins of what had evidently been the work of human ingenuity, and which they christened the Military Post.

"It consists," says the writer, "of a wall of earth, running northwest and southeast, being about the height of a man's head in the principal part of its length, but varying in some places, as if it had been degraded, either by the hands of assailants or the lapse of time. Fronting the road, which runs parallel with the work, is the *glacis*, presenting a gentle slope to the summit of the wall, which extends for about the fourth of a mile. Along the entire face of the fortification is a cleared space of equal breadth in its whole extent, covered with a fine grass, but beyond the edge of this the forest is still standing. Such was the aspect of the remains when the first white settler emigrated to Michigan, and it has remained without perceptible change to the present time. The mound is covered with monstrous trees, of a wood slow in its growth, showing its great antiquity, but furnishing no clue to its origin. The popular theory seems to be that the French, who early traversed our country, were the builders; but this, of course, is erroneous. It must have been either the work of a large body of men, or the painful toil of a few. If the former, they might have conquered and subdued any tribe of Indians then in existence; if the latter,

a solitary line of breastwork, without a *fosse*, or other defence, could have been no protection: and it seems still more mysterious that it should have been placed here, at the distance of a mile from any spring, and with a heavy wood, of a date more ancient than the trees upon the mound in its rear.

If the neighboring Indians are questioned upon its traditionary history, the invariable answer is, that it was there when they came—more, they either do not or can not say. That it was the labor of an extinct race is pretty evident, and it probably dates from the same era with the extensive works at Rock River. These latter are, however, of brick, a specimen of which material, taken from beneath the roots of an oak tree of great size, the writer has in his possession."

COMMUNICATIONS.

LETTER FROM ELDER WOODRUFF.

Dated—36 *Chapel st. Liverpool,* }
May 1st 1845. }

Br. Taylor—Dear Sir:—

I feel disposed to present to you an extract from my journal, which I penned while on a visit to the grave of the worthy Elder Lorenzo D. Barnes. I do this for the benefit of his parents, relatives, friends, Zion's camp, and the saints in general; for he occupies a place in the memory and hearts of many thousands of the Saints, who were acquainted with his labors in the vineyard of the Lord.

My visit to his grave was on the 20th of February 1845, which was a solemn day to my feelings in some respects, in consequence of walking over the ground which oft had been trod by our worthy Brother Barnes, and also of viewing the tomb where sleeps his sacred dust. I left Bradford in company with Elders Sheets and Ure. (Br. Sheets is presiding over the Bradford conference, which was under the care of Elder Barnes during his last labors: Elder Ure over the Sheffield conference.) We left for the purpose of visiting the grave of Elder Barnes in Idle, Yorkshire, three miles from Bradford. When about half way we had a fair view of Idle and the church where our brother was buried, which stands upon a high piece of ground. We had a green vale to pass through before arriving at the spot; the fields were quite green, though in February: we walked over the road, over which Elder Barnes had walked many scores of times in preaching the gospel. I felt solemn indeed, and was filled with meditation, until I arrived at Idle, which contains a population of about five thousand, and a branch of the church of Jesus Christ of Latter-day Saints, of thirty-seven members. We called upon Elder Thomas Cordingly and his family, who had the care of Elder Barnes during his sickness and death.—They pointed out to me the room where he spent his last moments. After getting some refreshment we walked to the church-yard, and I gazed upon the silent tomb of our beloved Lorenzo. My feelings were keen and sensitive as I stood upon his grave. I realized I was standing over the body of one of the elders of Israel, of the horns of Joseph, of the seed of Ephraim; one of the members of Zion's camp, who had travelled with me more than a thousand miles in 1834, for the redemption of his persecuted and afflicted brethren, and offered to lay down his life for their sake; one who had the hearts and affections of thousands of friends both in America and England; and whose fidelity was stronger than death to his lover, his brethren, eternal truth and his God. While standing upon his grave, I offered up my vocal prayers to Israel's God that my death or change might be that of the righteous, and that my last end might be as wise and safe as his, and that his sacred dust might be called forth in the morn of the first resurrection.

I decreed in my heart I would never return to my native country, until I had caused to be erected a tombstone over his narrow bed, to say to his friends that might chance to pass that way, that there sleeps the worthy Lorenzo D. Barnes; the first of Zion's camp that has found a grave in a foreign land. I bowed my knee upon his sacred grave, and plucked some pebbles in memory of his worth. I thought of his lover, his father, his mother, his kindred, and the Saints; for they all loved him, and would have thought it a blessing to have been permitted to drop a silent tear upon his lonely bed. Oh Lorenzo! thou hast fallen in the prime of life, as it were a martyr for the truth in a foreign land; but thine exaltation in the celestial world will not come behind the chiefest of thy quorum. I retired from his grave with my brethren, meditating upon the life of Elder Barnes. I made diligent inquiry of the family where he died and others concerning his labors, sickness and death, and obtained the following information:—

On his arrival in England, he labored for a short season in and about Manchester. He then went to the Cheltenham conference in Gloucestershire, where he labored until the general conference. He was much beloved by the Saints in that conference, and a petition was sent by them for his return; but at the general conference he received an appointment to take

charge of the Bradford conference, where he labored faithfully until his death. I was informed that Elder Barnes suffered by going with poor boots and wet feet: he was too slow in making his wants known to the Saints, and some were too slow in administering to his necessities until he got sick, after which every attention was paid to him, but it was too late. During the last of September 1842, he walked one day about thirteen miles very fast in order to get to the railway in time for the cars, (some portion of the way he ran,) and got into a high state of perspiration, and only had time to step into the cars as they were about starting. He rode on the railway about twenty miles in the midst of piercing winds and became entirely chilled, which flung him into a severe cold, settled upon his lungs, and brought on the quick consumption, from which he never recovered. He attended a conference and preached several times afterwards, but was very feeble. The last time he preached was from the following words: "There remaineth therefore a rest for the people of God." After he was confined to his bed, he was asked if he would have a *physician:* his answer was definitely—"No: if he died he wished to die a natural death; if he lived he should live unto the Lord, if he died he should die unto the Lord." He manifested a great desire to live if it was the will of the Lord, that he might again return to Nauvoo and see his friends in America. He was deprived of his reason during some portion of his sickness; his whole conversation at such times was about going to Nauvoo, and how he should get there: he often spoke of his mother and other friends. *The night before his death* he had his reason *perfectly*, and bore a *strong* and *faithful* testimony to the truth of the fulness of the everlasting gospel as proclaimed by the Latter-day Saints, declared that it would not be long before the kings and great men of the earth would call for the rocks and mountains to hide them from the wrath of the Lamb of God that would soon be poured out upon the face of the earth, for soon would the nations of the earth be deluged with the judgments of God, and with many other words did he testify of those things that would shortly come to pass.

Since my visit there we have obtained his trunk and its contents; this with his travelling bag which was in the care of Elder Hedlock, I have carefully examined, and filed all of his papers, consisting of deeds of land, corresponding letters with his friends in England and America, his compositions and journals, some of which show the strong affinity of his heart towards his friends, which was characteristic of the man through every action of his useful life, a dozen or more pieces of ancient copper coin containing curious inscriptions, were in his trunk, which he had apparently collected for the Nauvoo Museum; these with all his clothing and sundry articles are carefully packed in his trunk, and will be forwarded to Nauvoo the first safe opportunity, for the examination of the presidency, after which they can be forwarded to his friends when an opportunity offers.

At our general conference all the American elders laboring in this country with many of the English Saints, came forward and wished to donate their mite for the purpose of erecting a stone over the grave of our departed brother, when five pounds five shillings and sixpence sterling, equal to twenty-six dollars, was subscribed: much more could have been freely obtained, had it been necessary to have accomplished the object. The sum was immediately forwarded to accomplish the purpose, and the stone is now in course of erection, bearing the following epitaph:—

In Memory of

LORENZO D. BARNES,

who died on the 20th of December, 1842, aged 30 years. He was a native of the United States, an elder in the church of Jesus Christ of Latter-day Saints, a member of the High Priests' Quorum and also of Zion's camp in the year 1834, and the first gospel messenger from Nauvoo who has found a grave in a foreign land.

Sleep on, Lorenzo! but ere long from this
The conquer'd tomb shall yield her captive prey;
Then with thy quorum shalt thou reign in bliss
As king and priest for an eternal day.

I remain your brother in
the kingdom of God,
W. WOODRUFF.

LETTER FROM ELDER SHEETS.

Bradford, Yorkshire, England,
May 2, 1845.

Dear Brother Kimball:—This is the first time that I have ever sat down in a far distant land, (or in my own native land,) to communicate my feelings to you, in the silent language of the pen. But whether it will be the last, time alone can determine.

Since I have been in this land my thoughts have often strayed over the mighty ocean to the land of Zion, where my friends and kindred dwell; often have I thought of Zion and her inhabitants, and the trials they have had to pass through; and when I call to mind about one year ago, when Br. Bruton and I were going up the Mississippi river, in company with

thirty or forty, to Nauvoo; and when we landed and saw our beloved Br. Joseph Smith, and nearly all the "Twelve;"—but now the prophet is killed and gone to heaven, and many of the Twelve are scattered over the earth—what changes have taken place in so short a time?

I well recollect the time you and Brs. Young, Smith, Wight, and some sixty or seventy other elders left Nauvoo on the steamer Osprey, for the purpose of preaching the gospel, &c.,—and the good scenes we had together, and I feel very thankful to you and Br. Young for the good and useful instruction you gave Br. Strattan and me, concerning this country, and the way and manner we should proceed,—for they have been of great benefit to us here. We have found all things correct as you told us. And some things we have learned since, and I judge you can guess what they are, as you have been in this country.

We left New York on the first of August, 1844; there were Bros. Davis, Stratton, Maynell and myself, and we often wished that Br. Richards had been with us, but this was not the case—(you will give our love to him.) We had a very good passage over the sea.—We were a little more than twenty-three days on the ocean,—that is called a pretty good trip.

We landed on the 24th day of said month; and it was the first time that I and Bros. Davis and Strattan had ever sat one of our feet upon any of the British Isles, but we all felt quite glad to get on shore, for it seemed like getting out of prison. We soon found Br. Ward in his office, but Br. Hedlock we did not see for some time, as he did not come into the office till latish: when he found us we had taken possession of the office, and had got a bed on the floor; and there we staid till morning: and we found all things pretty well.

It was not long after this till we separated. Elder Davis was sent to London; Elder Stratton stayed in Liverpool; Elder Maynell was sent to different places, and I also had a roving commission for a short time. I went first to Preston, and every house I went to, the first thing was, "Oh do you know Br. Kimball and Hyde? and how are they?—and how soon are they coming to Preston?"

From thence I went to Blackburn and then to Clithero, and it was nothing but Br. Kimball, Hyde, Fielding, Pratt and all the "Twelve" that they ever heard tell of. I can not begin to tell you how much they want to see you all. They are a good, blessed people in Clithero, and the work is going on very well in that region of country.

But I must hasten or I shall weary your patience. After about two months travelling around the country, in the fashion above, I was appointed to come to the Bradford conference, where our beloved Br. Barnes died. I found it in rather a poor state; through the assistance of the Lord, however, I have now got it in good order.

The work of the Lord is going right ahead, for last Friday I baptized twelve in this place; on Sunday one more; and on Monday two more. On Tuesday one obeyed the gospel in Leeds, and on Wednesday I baptized two very fine young ladies in the same place. Their father owns one of the finest marble yards I ever saw, and I soon expect to see the whole family obey the gospel. There are many more just ready to be baptized in the limits of this conference. Those baptized above were baptized in the space of four days.

I have been here about six months, and there have many obeyed the gospel in that time; and the prospects are flattering now—but I expect to leave this conference next week, to go and labor in Herefordshire, where Br. Woodruff used to labor. I was appointed to go there at the general conference held in Manchester.

Some people thought, after the murder of our beloved prophet and patriarch, that the work of the Lord would stop; but, to the contrary, *there have ten obeyed the gospel since, where one did before!*

Throughout England and Scotland the course of the work seems to be onward; and nothing hinders its progress.

We had a first rate conference on the 6th of April in Manchester; but I suppose Br. Woodruff has told you all about it. I believe all the American brethren here, are tolerably well, though we have all been quite poorly at times. Brs. Stratton and Davis told me to send their kind love to you and all the Twelve. I am tolerably well at present, and I hope this will find you and family, and all the Twelve, and inquiring friends, enjoying the best of health and the blessings of heaven.

We are getting a tomb-stone over Br. Barnes, who lays sleeping in a little village called Idle, near this place. The inscription will be as follows:—[See Elder Woodruff's letter in another column.]

This is a copy of what will be put on the head stone. There will be a head stone and one stone that will lay flat on the grave, and I think one at the feet, but I am not certain.—They will be beautiful stones when finished, and it is a beautiful place where he is laid; and I judge the head stone will be as good a standing preacher, as a living one, for the people can not go into church without seeing it.

I must now close, for I expect that I have

scratched more already than what you can make good sense of; and I expect it will tire your patience to read it, although I have not told you all that I should like to,—but you must try and guess the rest. If you have time to write me a letter it would be very thankfully received; for news from home does us much good here. Direct in care of W. Woodruff, No. 36 Chapel st., Liverpool, and it will find me. Excuse mistakes.

Please remember me and my brethren in your prayers, for we need them. Remember me to Br. Young and all the rest of your quorum; and also to Br. E. Hunter, and all inquiring friends. No more at present. My love to you and your family. With sentiments of high esteem, I subscribe myself your brother in Christ, &c. ELIJAH F. SHEETS.

Elder Heber C. Kimball.

PALESTINE AND THE JEWS.

A very respectable and numerous audience, says the N. Y. Tribune, were present at the Tabernacle last evening, to hear a lecture on this interesting subject from Rev. *Ridley H. Herschell*, a converted Jew, now visiting this country by invitation of the Society for meliorating the condition of the Jews. Mr. Herschell has resided for the last two years in Palestine, Syria and Asia Minor, and consequently an unusual interest and authenticity is attached to his information. He commenced by saying it was a grateful token to see so many of the Gentile race present to express sympathy and interest in the cause of Israel. A description of the present state of the city of Damascus was given, from which it appears that the glowing descriptions which are often heard of it are not very correct, the city being unprepossessing in outward appearance and a mass of humble dwellings of the most wretched and uncleanly appearance. The last massacre in Damascus was alluded to and a lucid history of the unfortunate event given. Mr. Herschell here mentioned that the Jews were a grateful, affectionate and a kind-hearted people and that these qualities have been shown in their appreciation of the efforts of those who at that time aided them with efficient succor. The state of education in Damascus was represented to be in a most neglected condition, seldom more than one member of a large family being able to read. Very few of the Jews here had any idea of the history or death of the Savior, or any of the acts named in the New Testament. The city of Tiberias was alluded to as one of the four Holy Cities of the Jews and now in a most melancholy condition. On the sites of Capernaum and Bethsaida no vestiges remain—the words of the prophecy has been fulfilled.

The approach to Jerusalem is represented to be desolate in the extreme—no road can be traced—"the highways are desolate"—and this desolation seems purposely kept up, as if to fulfil the truth of the prophecy. A description of Mount Zion was given of which it is said it "shall be ploughed as a field"—such is now literally the case, and a poor crop of barley is annually gathered from its sides. A gloom seems to hang over Jerusalem as if sadness and mourning were its constant attendants. On Mount Moriah there is now a Turkish Mosque, and if the Prophet Micah had been a painter he could not have given a more exact picture of its existing state than is in the inspired volume. Mr. H. expressed his belief that the time was approaching when the aspect of these things shall be changed—where the Turkish Mosque now stands will be the House of the Lord. The Church of the Holy Sepulchre was mentioned as the scene of the grossest idolatry that can be imagined. At certain seasons thousands of pilgrims come to see the ceremony of bringing Holy Fire from Heaven, which is pretended to be done by the priests, with the most impious and ridiculous associations. Many of the so called Christians there are only so in the mere name. The Jewish population of Jerusalem Mr. Herschell estimates at between 3000 and 4000; there they are generally computed at about twice that number. Their condition is generally very wretched, and starvation is more common in Jerusalem than in other parts of the world. The endurance and self-sacrifice of the Jews is however the same, and no suffering can alienate them from the promised land of their fathers and their religion. Their faith and sincerity are alike unshaken and abiding. Mr. Herschell expressed his opinion that the Restoration of Israel is approaching to the long desired consummation—that events seem to shadow the prospect, and that it will occur in the manner most to be desired by the pious Christian and Philanthropist.

CALAMITY.

Fire, trouble and vexation still continue to distress this nation, and, to some extent, the nations. The signs of approaching dissolution, or utter abolishment, and ruin of this old world, are too apparent not to be noticed;—and while such providences are transpiring, we have great need of humility and prayer,—that the Lord in his wrath, will remember mercy unto his people, and let his will be done.